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# DISCOURSES

OCCASIONED BY THE

## DEATH

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### SERIOUS CHRISTIANS.

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REV. xiv. 13.

Blessed are the Dead which Die in the LORD.

PSALM cxii. 6.

The Righteous shall be in everlasting Remembrance.

REV. vii. 14.

These are they who came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.

DISCONTINUED

FOR THE YEAR 1871

DEATH

OF THE

PEOPLE OF CHRISTIANITY

IN THE UNITED STATES

AND TERRITORIES

FROM 1800 TO 1870

INCLUSIVE

BY

W. H. C. L.

NEW YORK

1871

Col.

Acc..





TO THE  
SERIOUS INHABITANTS,  
OF THE PARISH OF  
*CAWSTON* in *NORFOLK*.

**W**HOEVER is conversant with the Writings of our Forefathers, of the last Century, must know that there are a Multitude upon religious Subjects; more perhaps, in Number, than any Age ever produced from so small a Spot as this Land. Many of them are, in their Way, Writings of the first Eminence: and many of them, it is remarkable, are mere Repetitions of what others had said, in a much better Manner—in their Method, fettered with the Trammels of the Schools, and in their Style, quite disgusting. We have Reason however, to suppose that the Writers of them were,

in general, conscious of their Disqualifications for becoming Authors, and yet they saw it their Duty to appear in Print. If the Cause is asked, we may say—they had, notwithstanding their Deficiencies in other Respects, a considerable Knowledge of Mankind, and were well acquainted with the Workings of the human Heart. They saw, no doubt, that when a Minister had been the happy Instrument of awakening a People to a serious Concern for their eternal Interests, and of building them up in their most holy Faith, they were generally very partial in his Favour; that they were more ready to attend his Ministrations, and read his Productions than those of a more able Man. Aware of this, they Printed, notwithstanding their slender Abilities, sensible that the Love of their People would cover a Multitude of Faults, and that their Writings would be read with Eagerness, by those to whom their

Preach-



Preaching had been made useful. Thus the Minds of several would be stirred up, being put in Remembrance of the important Things of Eternity. Nor might the Benefit stop here. From the same partial Regard, they would speak favourably of them to others; and perhaps, in a more serious Hour, solemnly charge their Children and Families with the frequent and earnest Perusal of them. “ These are the Works  
 “ of that Man whom we have often  
 “ rejoiced to hear, and who by a Di-  
 “ vine Blessing, turned me from Idols  
 “ to serve the living and true God.  
 “ Read them with Care and Atten-  
 “ tion, and may the Giver of every  
 “ good and perfect Gift, make them as  
 “ useful to you, as his Ministrations  
 “ were to me.”

You, my Friends, have given me a Demonstration of the Truth of this Principle. Though you have heard Preachers of the first Character, and  
 A 3 had



had some of the Writings of the best Authors put into your hands, you have ever shewn a partial Regard to the Attempts of him, who first laboured among you with Success. His Ministrations you have attended, and his Writings you have read in Preference to many much more worthy of your Regard. And while the same Cause remains, there is Reason to expect the same Effects.

The following Discourses will likewise recommend themselves to you, because they contain, not only the leading Truths on which your present Comforts and future Hopes are founded, but, some account of Persons whom you have well known, who have lived and died among you—whom you have highly regarded as singular Monuments of Divine Mercy, and who have been given to glorify that Mercy in a dying Hour. I could have brought to your Remembrance several  
from

from among you, who had the same Faith, the same Lord, the same Hope of their Calling, and who lived and died rejoicing in the same Salvation; but some peculiar Circumstances in the Cases of these make them the more proper Objects of your Attention.

They will also be favourably received, when you are assured that they were wrote principally for your Perusal. They were never designed to be made Public, but, with the Exception of a few Copies, to be your exclusive Property. Increasing Years and Infirmities, make me suppose that my Ministrations among you, draw near to an End; and the Probability of being taken off by a sudden Stroke, makes me hurry them to the Press, that you may not be without some peculiar Testimony of my Regard. But if, contrary to my Expectation, the Lord shall spare my Life, and give me a Measure of Health and Leisure, I



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shall seize every Opportunity of being with you; and hope, moreover, that this will be only the Forerunner of a larger Work, of more general Use, and better entitled to your Acceptance. Our Times however, and all our Concerns are in his Hands, and they cannot be in better; for he does all Things well, and has promised to cause all Things to work together for Good to them that love him. Our Wisdom therefore in this uncertain State, under these Views, is to labour that whether we live or die, we may have an Evidence that we are the Lord's. And, in Order to this, we cannot be slothful, but must be Followers of them, who, thro' Faith and Patience, inherit the Promises. To make our Calling sure, to have a scriptural Proof that we are interested in the Mercy of God, it is indispensably necessary to give all Diligence; to use all the Means which he has appointed for that End, and in the

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the Manner in which he has appointed them to be used. The Apostle declares, *"This one Thing I do, forgetting those Things which are behind, and reaching forth unto those which are before, I press toward the Mark, for the Prize of the high Calling of God in Christ Jesus."* Philip. iii. 13, 14. And he says unto all who profess the Truth, *"Be ye Followers of me, even as I also am of Christ."* 1 Cor. xi. 1. It is in this Way only that the choicest of Blessings we can have, while here below, is to be obtained. But if this is not attained in the Time of Health and Strength, and the Means for it are neglected or trifled with, how gloomy and dejecting must our Apprehensions be, when the Hour of Death shall come, and the Door of Eternity be opening upon us. Who would launch into an everlasting, unchangeable State, uncertain whether he should be Happy or Miserable, and conscious that



that he has been a Trifler with God and his own Soul.

We have had peculiar Advantages. "*To us was the Word of this Salvation sent.*" Acts xiii. 26. We did not send for, enquire after, or even see the Want of it: but it was brought to our Ears, and our Hearts, and has been all along dispensed unto us without Money and without Price. From the first of our receiving it to the present Hour, we have had outward Peace; so that not even a Dog has been suffered to move his Tongue against us: Every necessary Help, for our convenient assembling together, and for increasing in the Knowledge of the Truth, has been freely vouchsafed. We have hitherto been kept from gross Errors on the right Hand, and on the Left. We have, moreover, had among us several remarkable Monuments of Mercy, many who have lived exemplarily, and died triumphantly. All these



these Things are designed to animate us in our Christian Course; and therefore it is incumbent on us to "lay aside every Weight, and the Sin which most easily besets us, and run with Patience the Race that is set before us." Heb. xii. 1. They are a Talent committed to our Care: And it is expected that we should improve it. Let us then be careful that we hide it not in a Napkin, but occupy with it till our Lord shall come, that we may be able to render unto him his own with Usury.

"And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified." Acts xx. 32. May the Grace of God rule in your Hearts, enabling you to "Hold fast the Profession of your Faith without wavering, and the Beginning of your Confidence stedfast unto the End."

Heb

Heb. Chap. x. and iii. And may you frequently and earnestly commend *me* to God, that now many are turned about with every Wind of Doctrine, may stand fast in the Faith: And aiming at his Glory, faithfully and successfully dispense it, till the Time of my appointed Change shall come.

*I am,*

*Your Affectionate Friend,*

*and Servant.*

*Martham,*  
Nov. 27th, 1782.

Thomas Bowman.



A  
DISCOURSE

OCCASIONED BY THE

DEATH

OF

SAMUEL WARD,

Who died in *May* 1774.

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Aged 19. Years.

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PHILIPPIANS I. 23.

*For I am in a Strait betwixt two, having a Desire to depart, and to be with Christ, which is far better.*

WE have now paid the last Tribute of Respect to an excellent young Man, by following him to his Grave; and are assembled in Hope of receiving a Benefit from his Death, and the Manner of it. He was no Stranger to this Place and People. Many of us knew him for several Years, and have been surprized at the Evidences he gave that the Lord had been gracious to him. His Judgment was well informed in the Truths of the Gospel. He feared God above many. His Conversation was serious and spiritual; and his Conduct uniformly steady and exemplary. His Gravity and Solidity were remarkable when he was but a Child; and many, who observed him at that Period of Life, have acknowledged that he seemed like one sanctified from the Womb. A few Days before he died, I asked him if he expected Eternity was near, and whether he was prepared for it! He answered, "I do, and hope I am prepared." But what is the Ground of your Hope! "The Word of God. His Promise that there is Forgiveness with him thro' Jesus Christ, whom he has provided, and set forth for a Propitiation, for the Remission of Sins, thro' Faith in his Blood.

“ Blood. I have long seen myself a Sinner, and  
 “ that I stand in need of the Mercy of God. I  
 “ have, for some Time, seen that there is no Mer-  
 “ cy to be had, but thro’ Jesus Christ: On this  
 “ Mercy I have been enabled to cast myself; and  
 “ on this Mercy I now depend in my dying Hour.”

Have you any Doubts or Fears concerning your  
 Acceptance with God! “ None. I look to the  
 “ Word of a faithful, covenant, unchangeable  
 “ God, who cannot lye; and who, I am persuaded,  
 “ is able to perform all that he has promised.  
 “ This supports my Soul, tho’ I am without those  
 “ strong Consolations, which, I have heard some  
 “ enjoy, when they are near Death.” Do you de-  
 sire to die or live! “ Neither. I desire that the  
 “ Lord’s Will may be done.” Suppose the Lord  
 should give you the Liberty of choosing Life or  
 Death—which would you choose! “ I would en-  
 “ treat him to choose for me.” But if he should  
 command you to choose. “ I would then ask to  
 “ depart, and be with Christ; which is far better  
 “ than to stay here.” Why! “ Because I should  
 “ then be delivered from an ensnaring World—a  
 “ tempting Devil—and an evil Heart of Unbe-  
 “ lief.”

Whether these were the Reasons why St Paul  
 thought it best to depart, and be with Christ, I  
 shall not now enquire; but we may be assured that  
 he laboured under a Sense of these Evils—groaned,  
 being burdened with—and earnestly desired to be  
 delivered from them. His Complaint was, “ O  
 “ wretched Man that I am, who shall deliver me  
 from



“ from the Body of this Death!” Nor was the Apostle’s Case singular. Every lively Christian, is exercised with them—is, in a great Strait, at Times, concerning them—and shall assuredly be delivered from them.

I. The World insnare the lively Christian by holding forth its good Things as a necessary and desirable Portion. The Christian has not his Eye and Heart always fix’d upon the glorious Truths and precious Promises of the Gospel; but is liable to attend to other Things, as almost to forget them. In such a Situation, the World will assuredly be a Snare to him. When he considers only the easy or affluent Circumstances of those about him who fear not God, comparing them with his own Straits or pinching Poverty, he is ready to murmur at the Dispensations of Providence, and wish for more than the Lord sees fit to give. How apt is he to conclude that his Lot is hard, and that it is in vain to be religious! How soon is he stumbled at the seemingly unequal Dealings of the most High, in bestowing temporal good Things abundantly on those who regard him not, whilst many of his faithful Children are ready to perish with Hunger! Thus it was with David: Looking only to the outward Glare of worldly Things, “ I was,” says he, envious at the Foolish, when I saw the “ Prosperity of the Wicked.” When he found that they were not in Trouble, neither were plagued like other Men—that they prospered in the World, and increased in Riches—he rashly concluded, “ Verily I have cleansed my Heart in

“ vain, and washed my Hands in Innocency. For  
 “ all the Day long have I been plagued, and chaf-  
 “ ned every Morning.” Nor did he recover from  
 this frame of Mind, till he went into the Sanct-  
 uary of God : “ then, says he, understood I their  
 “ End. Surely thou didst set them in slippery  
 “ Places : thou castedst them down into Destruc-  
 “ tion. How are they brought into Destruction,  
 “ as in a Moment ! they are utterly consumed with  
 “ Terrors.” *Psalms 73.*

II. The World insnares by Flattery. It not  
 only commends its good Things as a necessary and  
 desirable Portion, but frequently offers them to  
 the lively Christian. If you will turn from that  
 Way, which is every where spoken against, you  
 shall have enough and to spare : you shall not be  
 without Honours, Riches, or Pleasures ; Nay, “ All  
 “ these Things will I give thee, if thou wilt fall  
 “ down and worship me.” Can you thrive here  
 without my Favour ! Can you go thro’ your ap-  
 pointed Pilgrimage, with Ease and Peace, with-  
 out my Countenance and Protection ! By such In-  
 sinuations are some, for a Time, entangled : to such  
 Suggestions are Numbers ready to hearken. Even  
 after Deliverance from the most threat’ning Dan-  
 gers, and receiving very singular Mercies from a-  
 bove, the upright Man may be deceived by them.  
 When Senacherib appeared, with his mighty  
 Host, before the Gates of Jerusalem, how great  
 was the Danger of Hezekiah ! But the Lord de-  
 livered him from it even by a miraculous Destruc-  
 tion of the Assyrians ; and not long after, wrought  
 ano-



another Miracle in his Favour by adding to his Life fifteen Years. Yet how soon did the Sense of these Mercies wear off. In a little while puffed up with the Congratulations and present of the King of Babylon, he shewed unto his Messengers, "*The House of his precious Things, the Silver and the Gold, and the Spices, and the precious Ointment, and all the House of his Armour, and all that was found in his Treasures:*" Discovering hereby the Pride of his Heart, and that it was easy to be drawn from God by a flattering World.

3. The World insnareth by Opposition and Oppression, "*All who will live godly in Christ Jesus shall suffer Persecution.*" It is their appointed Lot, and from the Nature of Things it must be so. For the Principles of the World and of Christianity, are as opposite and inconsistent as Light and Darkness. Our Lord observes to his Disciples, "*Because ye are not of the World, therefore the World hateth you.*" His Meaning is not—the World hates you, because I have separated you from it; for Numbers are separated from the World, whom the World does not, on that Account, hate, but love—does not condemn, but applaud: But—because I have given you different Views, Aims, and Dispositions, from those of the World, which cause you to act, speak, and think, as it were, in Opposition to it—therefore the World hates you. And this Hatred will be expressed with the Tongue, in Evil-speaking, Misrepresentation, Calumny, Slander—or, with the Hand, in Opposition, Oppression, Violence. The Power of the World will ever be

used in its own Defence, and to its own Glory: and, in its own Judgment, it is never safe and sufficiently exalted, but when its Opposite is depressed, and it is given to triumph over it. Hence the Christian, whose Conduct is as Thorns in its Eye, and Scourges in its Side, must be kept under, and even trampled on. What a Temptation this to slacken in the Ways of Duty, to despond, to turn back. It had such an Effect, even on Elijah. Tho' he had seen the Word of the Lord, by his Mouth fulfilled, in a Draught of three Years over the whole Land of Israel—notwithstanding the Ravens had brought him “*Bread and Flesh in the Morning,*” “*and Bread and Flesh in the Evening,*” for a considerable Time; and afterwards, the Widow’s “*band-*” “*ful of Meal in a Barrel, and a little Oil in a Cruse,*” “*had supported her and him and her House for many*” “*Days.*”—Tho’ trusting in the God of Israel, he had triumphed over the four hundred and fifty Prophets of Baal, countenanced by the Royal Favour, and the general Idolatry of the Children of Israel—had seen, “*The Fire of the Lord fall from*” “*Heaven, and consumed the burnt Sacrifice, and the*” “*Wood, and the Stones, and the Dust, and lick up*” “*the Water that was in the Trench.*”—Had beheld the whole Congregation, struck with Conviction, fall on their Faces, and say, “*The Lord be his God,*” “*The Lord be his God.*”—Yet even the next Day, because Jezebel threatned his Life for slaying the Prophets of Baal, he gave way to Fear and Despondency. “*He went for his Life—a Day’s Journey*” “*into the Wilderness—and requested for himself that*  
be



“ *he might die, and said, It is enough now, O Lord,*  
 “ *take away my Life, for I am not better than my Fa-*  
 “ *thers.*” And tho’ immediately upon this, the  
 Lord supported him, in a miraculous Way; when  
 the Question was put, “ *What dost thou here Elijah?*”  
 his Answer was, “ *I have been very jealous for the*  
 “ *Lord God of Hosts, because the Children of Israel*  
 “ *have forsaken thy Covenant, thrown down thine*  
 “ *Altars, and slain thy Prophets with the Sword; and*  
 “ *I, even I only, am left, and they seek my Life to take*  
 “ *it away.*” 1 Kings Chap. 17, 18, 19.

(2) Lively Christians are sensible that there is  
 a tempting Devil. However this may be sneered  
 at by the Multitude, as fanciful and enthusiastic,  
 we must give up our Bible to deny it. The Devil  
 is there expressly called the Tempter. “ *Then was*  
 “ *Jesus led up of the Spirit into the Wilderness, to be*  
 “ *tempted of the Devil.*” Matt. iv. 1. “ *And when*  
 “ *the Tempter came to him.*” ver. 3. “ *Lest by some*  
 “ *Means the Tempter have tempted you.*” 1 Thes. iii.

5. That he has a Power so to misrepresent Ob-  
 jects, as frequently to impose on the Understand-  
 ing, and captivate the Affections—to cause Men  
 to put Good for Evil, and Evil for Good—to be-  
 come Lovers of Pleasure more than Lovers of God,  
 is abundantly evident from the sacred Oracles. In  
 them he is called, “ *The Prince of this World.*” John  
 xii. 31. “ *The God of this World.*” 2 Cor. iv. 4.  
 Being that Person, to whose Suggestions, Mankind  
 in general, hearken—and whose Power they obey,  
 tho’ they do not acknowledge, or even know it.  
 He is said to, “ *Blind the Minds of them which be-*  
 “ *lieve*

believe not, lest the Light of the glorious Gospel of Christ, should shine unto them." 2 Cor. iv. 4. "He is the Spirit that now worketh in the Children of Disobedience." Ephes. ii. 3. The head of those who are called, "*The Rulers of the Darkneſs of this World.*" Ephes. vi. 12. That none are exempted from his Temptations appears from the Caſe of the Great Head of the Church, who was, "*Tempted in all Points, like as we are.*" Heb. iv. 15. And there is a Root of Evil in the Hearts of all Men, upon which he can work, and by which they are liable to be deluded, and drawn from the Path of Duty. His ſucceſs is wonderful and deplorable. He caſts down the righteous Man ſeven Times a Day. He could prevail with Peter to deny his Lord and Maſter, could draw aſide David the Man after God's own Heart, and even Solomon, the wiſeſt of Men. Not one can ſay, He has never prevailed againſt me. To be convinced of his Power, we need only attend to the awful Caſe of our firſt Parent, who tho' in a ſtate of Innocence, and perfect Knowledge of the Divine Will, was deceived by him, and by whoſe Diſobedience many were made Sinners.

The Matter of his Temptations is—all that is within us and every Thing with which we have to do. He can work upon every Power and Faculty of the Mind, upon every Temper and Conſtitution—can raiſe our Affections to Extacy by imaginary Joys, or depreſs them to Deſpondency and Deſpair by groundleſs Fears and Terrors. He can avail himſelf of every Condition in which we are placed, of every Circumſtance of our Lives, of every Friend



or Enemy we have, to impose upon our Judgments to engage us to do his Drudgery, and to rob us of our Peace.

The Manner of his Temptations is also various. Sometimes he openly assaults, "*he goes about like a Lion seeking whom he may devour.*" 1 Peter v. 6. And hurls his "*fiery Darts,*" Ephes. vi. 16. At other Times he appears as an "*Angel of Light,*" 2 Cor. xi. 14. And endeavours to sap and undermine the Judgment, by Plausibility, and Tenders of Advantage.

(3). Lively Christians are also exercised with an evil Heart of Unbelief. When we consider the Character of Him in whom we are called to trust, the faithful, unchangeable God, who cannot lie, who cannot deny himself, and who has inviolably kept Covenant and Mercy with all who have confided in him; it seems wonderful that any of the Sons of Men should ever doubt of what he says. Yet strange as it may be thought, they are more ready to confide in any Person, however changeable, fallible, or even false he may have been, than in Him. And it is, if possible, more wonderful, that any who have, not only his glorious Character to regard, but have experienced his Faithfulness in manly Instances, should ever stagger at his Promises thro' Unbelief. Yet thus it has been and is. After the Children of Israel had seen the Lord work a variety of Miracles in their Favour, and the Lord had promised to give them Flesh to eat on the Morrow—they spake against God, saying, "*Can*

God furnish a Table in the Wilderness? He smote the Rock, that the Waters gushed out, and the Streams overflowed; can he give Bread also? can he provide Flesh for his People? Numbers xi. Psalm xxviii. When the Angel Gabriel, in the Name of God, declared to Zacharias, "*Thy Wife Elizabeth shall bear thee a Son, and thou shalt have Joy and Gladness, and many shall rejoice at his Birth,*" Luke i. Though he was a Priest of the Most High, had often the Records of his Faithfulness, and had experienced his Truth—his Language was, "*Whereby shall I know this?*" And so prone is Man to discredit the Word of God, that it is numbered among the Mysteries of Godliness, "*God was—believed on in the World.*" 1 Tim. iii. 16. No wonder then that this Root of Bitterness should in part remain in the Hearts of Christians; since, "*as in Water, Face answereth to Face, so the Heart of Man to Man.*" Prov. xxvii. 19. It cannot indeed have Dominion over them, because this would be irreconcilable with their distinguishing Character, as Believers, but it often prevails. And, notwithstanding it dishonours God in the grossest Manner, darkens their Evidences of an Interest in his Favour, robs them of their Peace, hinders their Usefulness, and tends to separate them from the living God—it frequently insnares and leads them captive. No Remembrance of the Evil and Distress it has occasioned in themselves and others, no Resolutions to watch and pray, and fight manfully against it for the future, can prevent their falling under its Power. This is their grand Enemy, as well



well as the greatest Enemy to the Glory of the Redeemer; nor will they have Deliverance from it till the Body of Sin is done away\*.

When we consider the Greatness, Power, and Success of these Enemies of the Christian—the World, a tempting Devil, and an evil Heart of Unbelief—can we wonder that one, who had struggled with them for Years, should, desire, when Eternity was in View, to be delivered from them. No. Especially when he confided in the Promise of a faithful God, that after his Dissolution he should be with Christ—with Him whom, having not seen, he loved—with Him, whom, now his Heart and his Strength failed, he found to be the Strength of his Heart, and trusted that he would

\* Since then this is the appointed Lot of every Christian that through such Tribulations he must enter into the Kingdom of Heaven, it will not admit of a Moment's Hesitation to determine which is best, or most desirable—to continue here, or to depart, and be with Christ. To continue here implies, to be in a State of Warfare with sworn Enemies, powerful, subtle, malicious, implacable; who never give Quarter nor ever admit of a Truce, but when they expect to gain some great Advantage by it. And this Warfare continues through Life; from the Moment he becomes a Christian to his Death and never allows a long Interval of Peace. To depart, supposes a Deliverance from this Warfare, with all its Trouble and Trials. It supposes, moreover, to be in a State of eternal, unchangeable Happiness—to be with Him, in whose Presence is Life, and at whose right Hand there are Pleasures for evermore—to possess heavenly Mansions—an Inheritance incorruptible, undefiled, and that fadeth not away—a Kingdom—to reign with Christ—to enjoy greater Things than Eye hath seen, or Ear hath heard, or it hath entered into the Heart of Man to conceive.

his Portion for ever. And yet even this Desire was in Submission to the Divine Will. The Language of his Heart was, Not my Will, but thine be done.

O my Friends, what a Lesson may we learn from the Case of this excellent young Man! It proves the Reality of Religion—that there is something more than a fair Outside, a decent and moral Life—even a living to God, and a dying in hope of being Happy with him. We may here also see the Nature of it—to take him for our Portion, to oppose his Enemies while in this World, and submit to his Will in Life and in Death. And, what Encouragement have we to press forward for the Prize of our high Calling in Christ Jesus, when we see the Truth of our Principles demonstrated by Practice! His Example may likewise be used as a Spur to quicken us in the Path of Duty. He had not arrived to half the Years of many of us; And yet how steady was he in his Walk, how sound in Judgment, how zealous for the eternal Benefit of others! Nor did he act thus only for a short Season, but for several Years before he died. God grant that we may follow him in this Life, so far as he followed Christ, and that our latter End may be like his, equally to the Support of our own Souls, and the Glory of our Redeemer.

You who were his Parents and Relations, are more particularly bound to consider this Case. You now mourn for his Death, but have abundant Reason to turn your Mourning into Joy. He is now at rest, there, where the Weary are at Rest, and where



where all are compleatly happy. Can you wish him to exchange this State, to live with you a few Years longer in this World of Trouble and Misery? He has passed this Life and Death to your Credit. His Race is now run, and he is in Possession of the glorious Prize. Do you desire it had been longer before he obtained it? What Benefit could you have had from his Continuance among you, which you cannot have from reflecting upon his Life and Death? If he was with you, might you not at Times be tempted to think that his strictness in Religion was unnecessary, the Effect of Delusion or Enthusiasm; that he would sometime or other, change his Principles and Practice, and act as others do? But when you find he was the same to the Grave, that he maintained them to the last, and that they supported him in his dying Moments, what Room can you have to doubt of their Truth and Power? Thus God as set before you in a strong Light, the Truth of his glorious Gospel, and in a Manner with which thousands and ten thousands are not favoured. This is, assuredly, a Talent committed to your Care. Take heed that you do not abuse, or hide it in a Napkin. If you do not improve it, so as to give up yourselves unto God thro' Jesus Christ, and walk as Persons professing Godliness, it will rise up to your Shame and Condemnation at the last Day, you will be wholly inexcusable, and never see the Face of God in Peace.

What can the Pharisee say to this, who professes to trust to his own Righteousness, and will not submit to the Righteousness of God? This Young  
Man

Man escaped the Pollutions of the World, was always moral in his Conduct, an Evidence that he feared God above many. But he found this was not sufficient to recommend him to his Favour, that he stood in need of a better Righteousness than his own. He therefore renounced his own Righteousness as filthy Rags, and cast himself upon the Mercies of God in Christ Jesus. In this Faith he lived for Years, in this he died, and by it was supported in a dying Hour.

Is not this, my young Friends, a Reproof to some of you? He has finished his Course, before you have set out in the Ways of Religion. You have seen as many Days as he did, but have had perhaps few serious Thoughts about your eternal Welfare. He has entered upon everlasting Glory, while you are liable to everlasting Misery. May God fix his Example in your Memories and Hearts, and give you to remember your Creator in the Days of your Youth.

And may we all, by the Blessing of God, so consider this uncommon Instance of his Mercy, as to receive a solid and lasting Benefit by it, to the Praise of the Glory of his Grace.





A  
DISCOURSE

OCCASIONED BY THE

DEATH

OF

ANN THORN,

Who departed this Life, in the Year, 1768.

DISCOURSE

OCCESSIONED BY THE

DEATH

AMIN THOMAS

When departed this life, in the Year 1868.



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P S A L M lxxi. 7.

*I am as a Wonder unto many: But Thou art my  
strong Refuge.*

**T**HIS Psalm seems to have been wrote by David, when he was persecuted by his Son Absalom. When that favourite Son attempted by the most hypocritical Means, to deprive his Father, in his declining Age, of his Crown, and of his Life. This was perhaps the sharpest Trial he ever had. Yet under this he looks up to God; "In thee, O Lord, do I put my Trust" "let me never be put to Confusion." *ver. i.* And prays for Deliverance; "Deliver me, O my God" "out of the Hand of the Wicked, out of the Hand" "of the Unrighteous and cruel Man:" *ver. iv.* gratefully acknowledging the Care of Providence, which had been over him from his earliest Infancy: "By thee have I been holden up from the Womb:" "thou art he that took me out of my Mother's" "Bowels, my Praise shall be continually of thee:" *ver. 6.* Expressing also the Thoughts Men entertained of him: "I am as a Wonder unto many:" *ver. 7.* A Prodigy: One who has been distinguished by the most striking Changes of Prosperity and Adversity. Yet at all Times, and in the most distressing Circumstances, I have a Place of Safety to flee to; "Thou, O Lord, art my Refuge, my" "strong Refuge:" *ver. 7.*

Many

Many of the Circumstances of David's Life were very remarkable. He was, by the Command of God, taken from the Sheep-fold, and appointed King of Israel while there was a King upon the Throne of the Lord's Appointment. When an evil Spirit, from the Lord, troubled Saul, he was chosen to soothe his Mind, by playing on the Harp, and to be his Armour Bearer. And, not long after, was made the King's Son-in-Law, for slaying Goliath, the Champion of the Philistines, who had impiously defied the Armies of the living God. His Success over Goliath, and being appointed to succeed in the Kingdom, excited the Envy and Jealousy of Saul, who therefore persecuted and sought to slay him, as long as he lived. Upon Saul's Death he succeeded to the Throne, and was more honored than any of the Kings of Israel, who had reigned before him. The Lord preserved him wheresoever he went, and subdued all his Enemies. After all these Things, we see him obliged, in his drooping Age, to leave his Palace, pelted and cursed by one of his Subjects, pursued by a favourite Son, thirsting for his Crown, and his Blood. But he had sinned. He had committed Adultery with the Wife of Uriah, and to prevent a Discovery, had slain Uriah with the Sword of the Children of Ammon. Therefore was Evil raised up against him, out of his own House, and the Sword commanded never to depart from it.

For these great and various Changes in his Fortune, he was no doubt, a Wonder unto many; yet,



yet, thro' all of them, the Lord was his strong Refuge. The Lord had been his Hope and Trust from his Youth, he sought him early—he thirsted after the living God—he went unto God his exceeding Joy—Tears ran down his Cheeks because Men kept not his Law—he meditated on it Day and Night—and rejoiced at it as one rejoiceth over great Spoils. He was glad when they said unto him, We will go unto the House of the Lord. He gave many Proofs that the Lord was his Rock and Fortrefs, his Strength in whom he trusted, his Buckler, the Horn of his Salvation, his high Tower, his hiding Place, his strong Refuge. And the Lord evidenced that he was his Deliverer. In his early Youth he delivered him out of the Paw of the Lion, and out of the Paw of the Bear—he delivered him from the Hand of the uncircumcised Philistine—from the persecuting Power of Saul, several Times: once, in a miraculous Manner, by stirring up the Philistines to invade the Land, and causing the Report to reach Saul's Ear, at the very Moment he expected to seize David as his Prey; in consequence of which, Saul was obliged to depart with his Troops immediately, to oppose the Philistines. He delivered him from the unrighteous and cruel Man, by defeating the good Counsel of Ahitophel, and putting it into the Heart of Joab to slay Absalom, contrary to the solemn and repeated Command of the King. And what was more than all these, he delivered him from the dreadful State of Danger and Insensibility, into which he had plunged himself by

Transgression. He “ saved him from going down  
 “ into the Pit—delivered him from his strong  
 “ Enemy—restored his Soul, and led him into the  
 Paths of Righteousness.” And, before his Death,  
 gave him to place his Son Solomon upon the  
 Throne of Israel—to find that God, “ had made  
 “ with him an everlasting Covenant, ordered in  
 “ all Things and sure;” and that this was “ all his  
 “ Salvation, and all his Desire.”

But the Case of David is not altogether singular.  
 For every religious Man is likewise a Wonder un-  
 to many; and the Lord is also his strong Refuge.  
 He is a Wonder unto many, because of the Change  
 which is observable in him—the Doctrines he pro-  
 fesses—and the Manner of his Life and Conver-  
 sation.

I. The religious Man is a Wonder unto many  
 on Account of the Change which is usually visible  
 in him. Those whom God has “ Ordained to e-  
 “ ternal Life,” are “ by Nature the Children of  
 “ Wrath, even as others;” and for a Time, “ Walk  
 “ according to the Course of this World,” among  
 the “ Children of Disobedience.” They “ live  
 “ without God;” neither taking him for their  
 chief Good, nor having Respect unto his Com-  
 mandments: and knowing of no greater Happi-  
 ness than this World can afford, they seek their  
 Portion in it, conforming themselves to its Cus-  
 toms and Fashions, and living in Pursuit of its  
 Conveniences, Comforts, Pleasures, Riches, and  
 Honours. But when God, “ Who commands  
 “ the Light to shine out of Darkness, shines in  
 “ their



“ their Hearts, and gives them the Knowledge of  
 “ his Glory in the Person of Jesus,” 2 Cor. iv. 6.  
 They find the Things of this Life empty and unsatisfactory, like broken Cisterns which can hold no Water; and look and return to God, the Fountain of living Water, an all-sufficient Good, an exceeding great Reward. Having eternal Things realized to them, by Faith in the divine Oracles, they pursue them as their grand Concern. A Change takes Place in the whole Man. “ Old  
 “ Things pass away; all things become new.” Their Views, Aims, Hopes, Fears, Companions, are all different from what they once were; and they are a Wonder unto many, who cannot account for it upon any of their own Principles.

2. The religious Man is a Wonder unto many, because of the Doctrines he professes. Whatever Notions he may have entertained concerning the Dignity of Man, and his being made in the Image of God, he now believes him to be fallen, sinful, depraved: That tho’ “ God made Man Upright,  
 “ he hath found out many Inventions;” and is therefore constrained to say of him, “ How is  
 “ the fine Gold become dim! How art thou fallen,  
 “ O Lucifer, Son of the Morning!” He is assured that “ All have sinned, and come short of the  
 “ Glory of God”—that “ there is none that doth  
 “ Good, no not One”—that “ We are all as an  
 “ unclean Thing”—that “ Our inward Parts are  
 “ very Wickedness”—that “ every Imagination  
 “ of the Heart of Man is only Evil continually!”  
 He scruples not to affirm that Man cannot save  
 c 2 himself

himself—that we cannot be saved “ By Works of  
 “ Righteousness which we have done,” or can do,  
 for “ all our Righteousness is as filthy Rags”—that  
 “ as many as are under the Law, expecting Sal-  
 “ vation by their own Obedience to it, are un-  
 “ der the Curse;” for “ cursed is every One who  
 “ continueth not in all Things that are written in  
 “ the Book of the Law to do them;” and the Law  
 demands a perfect Obedience, in Thought, Word,  
 and Deed, of every One who would be justified by  
 it as a Covenant of Works.

He believes that “ there is no Name, given a-  
 “ mong Men, by which we can be saved, but the  
 “ Name of Jesus Christ”—that “ there is no Salva-  
 “ tion in any other”—that “ Him hath God pro-  
 “ vided and set forth to be a Propitiation for the  
 “ Remission of Sins that are past, thro’ Faith in his  
 “ Blood”---that we never can have Peace with  
 God, till we are “ justified freely by his Grace,  
 “ thro’ the Redemption which is in Christ Jesus”  
 ---and that “ all who believe in him shall be sav-  
 “ ed”—“ Are justified from all things, from which  
 “ they could not be justified by the Law of Mo-  
 “ ses,” or any other Law.

He is satisfied that the Saviour is, not a mere  
 Man, who had no Existence before he was “ made  
 “ Flesh,” or “ took on him the Seed of Abra-  
 “ ham”—not, an inferior, or Demi-God—but,  
 “ The living and true God, over all, blessed for  
 “ evermore; who created all Things, and upholds  
 “ them by the Word of his Power.”

He ,



He hesitates not to pronounce, that “ Except  
 “ a Man be born again,—born of the Spirit—by  
 “ the incorruptible Seed of the Word, which liv-  
 “ eth and abideth for ever, he cannot see the King-  
 “ dom of God:” that every real Christian is  
 “ new Creature,” changed in Heart, and chang-  
 ed in—“ Chosen of God that he may be holy, and  
 “ unblameable before him in Love”—“ predesti-  
 “ nated to be conformed to the Image of his Son  
 “ that he may be meet for an Inheritance with the  
 “ Saints in Light, and have that Holiness without  
 “ which no Man shall see the Lord.

He believes that the Things which God has pro-  
 mised are to be obtained only in the Use of the  
 Means which he has appointed: That it is there-  
 fore his Duty to watch and pray, to guard against  
 the Occasions of falling, to search the Scriptures  
 to examine himself, to ask of God and depend on  
 him for all that is necessary.

He doubts not but the End of the Grace of God  
 is to eradicate all selfish Principles, and to create  
 in him a supreme Affection to God for what he is  
 in himself, and an universal Benevolence to all  
 Men, especially to those in whom he can trace any  
 part of his Image; and that so far as this Spirit  
 prevails, he was the Evidence within himself, and  
 gives it to others, that he is interested in the Sal-  
 vation of Jesus.

These are the leading Doctrines he professes  
 and on Account of these, he is a Wonder unto  
 many, for to the *many* these Things are Foolishness  
 “ God hath hid them from the Wise and Prudent;”

and therefore, relying on their own Wisdom, which is "Foolishness with God," they cry out, "How can these Things be? How can we be fallen, sinful, depraved, insufficient to our own Salvation and Happiness, and not know it? Or supposing all this to be true, with what Justice can one Person be saved and made happy, by the Sufferings and Obedience of another? "Nay, but, O Man, who art thou that repliest against God?" If your own Wisdom was sufficient to direct you to God and Happiness, why did he, in infinite Condescension, give his Word "to be a Light to the Feet, and a Lamp to the Path," and promise to give his Holy Spirit, to them who ask—to lead them into all needful Truth!" If your own Power could save you, why did God provide a Saviour? Wherefore "be still, and know that he is God." Remember that he, "Whose Ways are not as your Ways, and whose Thoughts are not as your Thoughts—the high and lofty One, who inhabiteth Eternity," hath thus spoken. Contend no longer with your Maker, but bow to the Sceptre of his Mercy, lest he should arise and take Vengeance, and consign you over to the Blackness of Darkness for ever.

3. The religious Man is a Wonder unto many, because of the Manner of his Life and Conversation. He now sees God, his Law, the Redeemer, himself, and eternal Things, as the most important and interesting Objects. His Conduct therefore must be different from that of those who do not see them in this Light. Accordingly, he is constrained



ed “ to live no longer to himself, but to God.” He reverences him in his Thoughts, Words and Actions—sanctifies him in his Heart—and makes him the Object of his Fear and Dread. He delights in his Law, and esteems it not only his Duty, but his Interest to have Respect unto all his Commandments. He worships him conscientiously and frequently; not merely for the Sake of discharging a Debt, but of enjoying a Privilege. When he appears before him, he evidences not a light and trifling, but a serious and composed Frame of Mind. When he speaks of him, it is with Solemnity and Awe. In his Actions, he regards not his own Honour, Pleasure, or Profit, so much as the Glory of God. The Law of the Lord influences him in his Dealings with Men. He acts with a disinterested Spirit. Considering chiefly what is just and right, he takes no Advantage of the Ignorance or Necessities of others, but does unto all as he would that, in like Circumstances, they should do unto him. His Heart being enlarged with a Desire to be Useful, he is ready “ to do good unto all, and especially unto those who are of the Household of Faith.” He delights not in Places of public Concourse and Noise; but enjoys himself most, when, hid from the Eye of Man, he communes with his Heart and his God. Passing over the Rich, the Great, the Honourable, he chooses for his Companions those who fear the Lord, esteeming them the “ Excellent of the Earth,” though they are mean and contemptible in the Sight of others, and “ treated as the Filth

“and Offscouring of the World.” The Redeemer is precious to him; and he is an Advocate for his Truth, his Interest, and his People. He attends his worldly Calling with Diligence, and from Principle; but “seeks first the Kingdom of God and his Righteousness.” He endeavours, by honest Means, to provide for his Family; but considers himself as “Having here no abiding City.” He lives for Eternity.

Thus he generally acts and converses, and therefore he is a Wonder unto many.

2. God is also his strong Refuge. The Man who avows that his Hope of Mercy is in the Promise of God through the Merits of a crucified Jesus, and walks as a Person professing Godliness, soon finds that the World is unwilling, and that his Wants are frequently of such a Nature, that it is unable to help him. Nor is he able to help himself. However strong the Inclination, he feels he has not the Power. To whom then can he apply with any Prospect of success? He finds it written, *God is our Refuge and Strength, a very present Help in Trouble*, Psalm xlv. 1.—*Come unto me, all ye that labour, and are heavy laden, and I will give you Rest.* Matt. xi. 28.—*Him that cometh unto me, I will in no wise cast out*, John vi. 37.—*Cast thy Burden upon the Lord, and he shall sustain thee: He shall never suffer the Righteous to be moved*, Psalm lv. 22.—*Ask, and it shall be given you*, Matt. vii. 7.—*No good Thing will he withhold from them that walk uprightly*, Psalm lxxxiv. 11.—*None that trust in him shall be desolate*, Psalm xxxiv. 22.—*I will never leave thee nor forsake*



*forsake thee.* Heb. xiii. 5. He sees that in this Way holy Men of Old sought a supply of their Wants and found it. *They looked unto him, and were lightened, and their Faces were not ashamed,* Psalm xxxiv. 5. — *They cried unto thee, and were delivered, they trusted in thee, and were not confounded,* Psalm xxi. 5. Thus in the Hour of Danger, David applied unto God for help: *Preserve me, O God, for in thee do I put my Trust.* Psalm xvi. 1. *O Lord, my God, in thee do I put my Trust; save me from all them that persecute me, and deliver me.* Psalm vii. 1. In the collected Season of Praise and Thanksgiving, he declares, *The Lord is my Rock, and my Fortress, and my Deliverer: my God, my Strength, in whom I will trust, my Buckler and the Horn of my Salvation, and my high Tower.* Psalm xviii. 2. *The Lord is my Shepherd I shall not want.* Psalm xxiii. 1. He charges his Soul to look unto God only; *my Soul, wait thou only upon God: for my Expectation is from him: he only is my Rock, and my Salvation; he is my Defence, I shall not be moved.* Psalm lxii. And recommends this Practice to others: *Put not your trust in Princes, nor in the Son of Man, in whom there is no Help.* Psalm cxlvi. 3. *Trust in him at all Times ye People, pour out your Heart before him: God is Refuge for us.* Psalm lxii. 8.

In like Manner, when Hezekiah had received the blasphemous Letter of Senacherib, King of Assyria, instead of considering by what human means he might avoid the impending Danger, *he went up to the House of the Lord, and spread it before the Lord — and prayed — saying, incline thine Ear, O Lord, and hear*

hear—O Lord, our God, save us from his Hand, that all the Kingdoms of the Earth may know that thou art the Lord, even thou only. Isa. 37. Thus, as the Christian is given to know himself, the World, and the true Character of God, he has brought to trust less to the Creature, and more to the Creator. To him he looks for what is wanting. In the Hour of Difficulty and Distress, he approaches his Mercy-seat, spreads his Wants before him, pours forth his Complaints into his Bosom, and finds that he is a God, hearing Prayer, able and willing to help in the Time of Need.

The Lord is also his strong Refuge. *The Name of the Lord is a strong Tower, the Righteous runneth into it and is safe.* Prov. xviii. 10. What a strong Tower was the Name of the Lord to Shadrack, Meshack, and Abednego! How readily did they run into it in the Season of Danger, and how safe did it prove to them when Nebuchadnezzar commanded them to bow down to the Golden Image which he had set up, and threatened them, *If ye worship not, ye shall be cast the same Hour into the midst of a burning fiery Furnace: and who is that God that shall deliver you out of my Hands?* What was their answer to that haughty Tyrant? *O Nebuchadnezzar, we are not careful to answer thee in this Matter. If it be so, our God, whom we serve is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine Hand, O King, but if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden Image which thou hast set up.* And when the enraged Monarch cast them bound into  
the



*the midst of the burning fiery Furnace, God miraculously supported, and delivered them, so that the Fire had no Power upon their Bodies, neither was an Hair of their Head singed, neither were their Cloaths changed, neither had the Smell of Fire passed upon them. Dan. iii.* From this and similar Instances—from the Consideration of the Promises of God, and his Help, which has often been seasonably vouchsafed, the Christian is assured that the Lord is a strong Refuge, and makes him *his* strong Refuge. *They that know thy Name will put their Trust in thee, for thou, Lord, hast not forsaken them that seek thee. Psalm ix. 10.* What Demonstration has he of this, and what Encouragement can he take, at Times, from the Declarations of the Host High. *No Weapon that is formed against thee shall prosper; and every Tongue that shall rise up in Judgment against thee, thou shalt condemn. This is the Heritage of the Servants of the Lord.—The Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, who hath Mercy on thee. Isaiah liv.* And how supporting is the Language of the Apostle to him, *All Things work together for Good, to them that love God.—Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness or Peril, or Sword? Nay—in all these Things we are more than Conquerors, thro' him who loved us. I am persuaded that neither Death nor Life—nor Things present, nor Things to come—shall be able to separate us from the Love of God which is in Christ Jesus our Lord, Romans viii.*

What

What a Demonstration have we of all this in the Person whom the Lord lately removed from us? She had lived in a Country professing Christianity, near thirty Years, without one serious Thought of God or Eternity. Imagining our devotional Meetings were improper, she formed and openly avowed a Design to disturb us when together, and actually came with that Intent. But, behold! before she had well set her Foot in the Place of Worship, the Lord disarmed her of her Resolution. She staid during the Time of Service, and gave an uncommon Attention to what passed. In that Hour she heard, understood, saw the Want and embraced the Religion of Jesus. From that Hour she was a new Creature, changed in Judgment, Heart and Life. She loved those Meetings and People, which before were her Abhorrence, and was constantly and exemplarily among them, while able to attend. At the End of about three Months it pleased a sovereign God to visit her with Sickness. This was continued for near nine Months, and then ended in Death. During this long Visitation, eternal Things were often realized to her, and she was increasingly sensible of their Weight and Importance. The Lord held her up a Monument of his Mercy and Power, a Comfort, Encouragement, and Wonder unto many. About a Week before her Departure, I saw her for the last Time. To my Enquiries into the State of her Mind, she replied, I trust in the Word and Promise of a merciful and faithful God. He has done great Things for me already, and has promised, to do greater:  
and



and all that he has promised, I am assured that he will perform. Have you no Doubts about your Acceptance with God? None.—No Fears of Death? None.—Does not the Enemy assault you at Times? He now and then suggests strange Things; but I immediately lay them before the Lord, and he immediately rebukes him.—Are you not unwilling to die? Not at all. What can this World give me, in Comparison of my Christ?—Are you not unwilling to leave your Husband and your Child? No. I love my Husband, and I love my Child; but I love the Lord better. I leave them in his Hands, and doubt not but he will prove better than a Wife to my Husband, and a Mother unto my Child.—*He will, in his good Time. have Mercy upon them, as he has had Mercy upon me\*.*

What a Proof have we here that Salvation is of the alone Mercy of God in Christ Jesus? What had she done to deserve—what was she doing to obtain it? Alienated from the Life of God from her earliest Infancy, God was not in all, nor in any of her Thoughts. Enmity against the Lord, his Truth, and his People, reigned in her Heart; and in that marvellous Moment, was ready to break out with the grossest Violence. Who

\* These last Words, in particular, struck me. I considered them as uttered with something of a prophetic Spirit; and from that Moment, have not doubted, for a single Hour, but that the Lord would make them good. The Father immediately began to worship with us, and soon gave Reason to hope that he thought seriously of his better Part. The Hand of Providence, has ever since been remarkably upon them both for Good, and I trust, they now both know and love the best Things.

Who, that attends to this Case, can doubt of a divine Interposition in producing this great and almost instantaneous Change? What human Power could effect it? Will you suppose, that suddenly reflecting on her Intentions, she saw their Impropriety, and refrained from executing them? Surely it is monstrous to imagine this is one, who scarce ever thought of Consequences, and never thought of eternal Things. Besides, when the Mind is violently bent upon any Thing, it very seldom, if ever happens, that a momentary Reflection, in its own Powers, will immediately divert it from its Purpose, even in those who are used to deliberate. But what momentary Reflection could change the Judgment, the Heart, the Life? Give her to see herself condemned by the Law of God—that she wanted a better Righteousness than her own—acquaint her with the Religion of Jesus, and cause her to embrace it as suitable to her own dangerous Case—and lay the Foundation for such a solid Piety as is not often excelled? Labour not to evade the Force of Truth, but own that the right Hand of the Lord brought this mighty Thing to pass.

When Saul was journeying to Damascus, breathing out Fire and Slaughter against all who called on the Name of Jesus, with the Commission of the chief Priests, to bring all whom he should find, of this Way, bound unto Jerusalem, to be punished—what stopped and diverted him from his Purpose? A mere momentary Reflection that he was wrong? No. It was the Almighty Power of God.  
And



And, assuredly, the same Almighty Power wrought as certain, though not so visibly, in the one Case as in the other. Both are a striking Comment upon the Words of the Psalmist, "*Thy People shall be willing in the Day of thy Power.*" Psalm cx. 3.

We have here a remarkable Instance of triumphant Mercy. Years of Inconsideration and Disregard of the most High—Enmity against his Truth and People, and a determined Resolution to disturb them when assembled for Worship, could not hinder his Mercy from taking Place. O Lord, how wonderful art Thou! Thy Ways are not as our Ways, nor thy Thoughts as our Thoughts. A Pharisee would have called for Fire from Heaven. A Ruler of the Earth would have dealt out Stripes or Death. But thou commandedst Mercy to disarm, enlighten, Change and make her a peculiar Person, to the eternal Praise of thy glorious Grace.

Who then need despair of Mercy, if it is dealt out, in a large Measure, to one, when in the Act of gross Rebellion? shall it be refused to another who seeks it, from a sense of the Want of it? —who seeks it, from an Assurance that if he does not find it, he shall perish everlastingly? —who seeks it, in God's appointed Way, through Faith in the Obedience unto the Death of Jesus Christ? No. It cannot be. Father of Mercies, thou hast promised, that "*Whosoever shall call on the Name of the Lord shall be saved.*" Rom. x. 13. Lift up then the Hands which hang down, ye who from  
a Re-

Remembrance of past Guilt, or a Sense of present Unworthiness, are ready to despair of the Mercy of God. Continue to use the Means of his Appointment, and he will assuredly cause your Doubts and Fears to vanish, and give you to rejoice in his Salvation.

Can you, who labour under any Bondage or Entanglement—or walk in Darkness and have no Light—any longer think you have some Reason to despond, or to imagine, that the Lord has forgotten to be Gracious! How soon did he break the Snakes, and let the Captive go free! instantaneously did Light shine out of Darkness, and direct the Feet and Heart into the Ways of Peace! Is his Arm shortened that he cannot save? Is he less willing to succour those who seek, than those who rebel against him! Has he not promised to help? Can he deny himself? Is he not the same Yesterday, to-day, and for ever? Be ashamed then and humbled for your Unbelief. Consider his Character and Promises, and continue to wait on him. Hear his voice—“*Call upon me in the Day of Trouble; I will deliver thee, and thou shalt glorify me.*” Psalm l. 15.

Such Instances of triumphant Mercy are not common, Every one is not given to see them. But all who see them are particularly called to Praise and Thanksgiving, to cast away the Weapons of their Rebellion, and no more provoke this holy, gracious God—to seek the Lord with Diligence and Perseverance, and to hope in his Word.

You



You who were related to the Deceased, are under the highest Obligations to ponder these Things in your Hearts. You were best acquainted with her former Life and Conversation, and had the most frequent Opportunities of beholding the wonderful Change which took Place. You often heard then and saw that Mercy is wanting—that Mercy is to be found—that none who seek it, in God's Way, need despair of finding it. And as these Truths have been thus set before you, and realized to your Consciences, you will be without Excuse, unless you endeavour to profit by them. May this wonderful Goodness of God to your Relation lead you to Repentance—to seek him through Jesus Christ—and to walk in all his Commandments: that finding Mercy here, you may serve him in your Generation, and lift your Heads with Joy in the great Day of Judgment.

But some one may be ready to say, As the Lord is thus merciful, I will wait and expect his Mercy in this Way. Be assured then, you have Reason to fear you will never have it. What would you think of him, who should refuse to labour for his Bread, and determine, not to eat, till he should receive Manna from Heaven? Such is your Case. The Lord has appointed Means, through which he usually communicates spiritual Blessings. These he commands all to use; and if they will not use them, sin lieth at their Door. He sometimes indeed converts a gross Rebel, or a Persecutor, when in the very Act of Opposition to his Truth. But he gives no Warrant for any one to believe, that in

D

such

Such Circumstances, he will deal thus graciously by him. The Person, of whose Case we have been speaking, had heard nothing of the free Mercy of God; was quite ignorant of the Way of Salvation through Jesus Christ; and, like the Apostle Paul, thought with herself, that she "*ought to do many Things contrary, (in Opposition) to the Name of Jesus of Nazareth.*" Acts xxvi. 9. Your Case then is entirely different. You have heard his Truth, and perhaps understand it, and have been warned of your great Danger, if you will not seriously attend to it. What Reason then can you have to expect a miraculous Interposition of God in your Favour, when you refuse to follow the Light he has given you, and trample on his Authority, by neglecting to seek him as he has commanded? You may, by Business, Gaiety, Mirth, and wilful Inadvertency, stifle your Convictions, and lull your Conscience to sleep while here; but what will you do hereafter, when you shall stand at his Judgment-Seat? Conscience will then condemn—you will have nothing to plead—your Mouth will be stopped. And how awful will it be, to hear the just Judge pronounce: "*He that would be unjust, let him be unjust still: He that would be filthy, let him be filthy still.*" Rev. xxii. 10. He who despised Mercy, let him be without it for ever. "*Depart, ye Cursed.*" Matt xxv. 41.



**A**  
**D I S C O U R S E**

**OCCASIONED BY THE**

**D E A T H**

**O F**

**M A R Y F A K E,**

**Who Died in the Year 1772;**

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**Aged 15. Years.**

DISCOVER

ORIGINATED BY THE

DEATH

OF

MARY F. A. K.

Who Died in the Year 1772

Aged 18 Years



I SAMUEL xxviii. 15.

*And Saul answered, I am sore distressed; for the Philistines make War against me, and God is departed from me.*

**T**HE History of Saul is worthy of our close and serious Attention. Without any Thing to recommend him, he was chosen from the least of the Families of the least of the Tribes of Israel, to reign over that numerous and highly favoured People, the Israelites. Such was the Will of a sovereign God. When he had reigned about five Years, and in many Instances had experienced the Favour of the Most High, the Prophet "Samuel  
" said unto Saul, the Lord sent me to anoint thee to  
" be King over his People, over Israel: Now  
" therefore, hearken thou unto the Voice of the  
" Words of the Lord. Thus saith the Lord of  
" Hosts, I remember that which Amalek did to  
" Israel, how he laid wait for him in the Way,  
" when he came up from Egypt. Now go and  
" smite Amalek, and utterly destroy all that they  
" have, and spare them not; but slay both Man  
" and Woman, Infant and Suckling, Ox and  
" Sheep, Camel and Ass." 1 Sam. xv. 1—3. In  
Obedience to the Divine Command, "Saul  
" gathered the People together, and went against  
" Amalek, and smote the People with the Edge

of the Sword; but he spared Agag, the King of the Amalekites, and the best of the Sheep, and of the Oxen, and of the Fatlings and Lambs, and all that was Good, and would not utterly destroy them; but every Thing that was vile and refuse, that he utterly destroyed." At this the Lord was highly offended, and pronounced this Sentence against him, by the Prophet Samuel; "Thou hast rejected the Word of the Lord, and the Lord hath rejected thee from being King over Israel." So jealous is the Lord of his Honour, so dangerous is it to do the Work of the Lord deceitfully. After this the Affairs of Saul went on badly. He was troubled with an evil Spirit from the Lord, and became the Prey of violent Passions. His Conduct was irresolute, foolish, mad. By Degrees, he felt the Displeasure of God, his Enemies prevailed against him, and he was nigh falling into their Hands. In this Extremity "he enquired of the Lord, but the Lord answered him not." Desponding, despairing of Divine Help, he went to a Woman at Endor, one of those "who had a familiar Spirit," whom the Lord commanded to be cut off out of the Land. At his Request, she brought up Samuel, who had been long Dead. "And Samuel said to Saul, "Why hast thou disquieted me to bring me up?" "And Saul answered, I am fore distressed; for the Philistines make War against me, and God is departed from me, and answereth me no more, neither by Prophets, nor by Dreams: Therefore I have called thee that thou mayest make known unto me  
" what



“ what I shall do. Then said Samuel, Wherefore  
 “ dost thou ask of me, seeing the Lord is departed  
 “ from thee, and become thine Enemy.—The Lord  
 “ hath rent the Kingdom out of thine Hand—because  
 “ thou executedst not his fierce Wrath upon Ama-  
 “ lek, therefore hath the Lord done this Thing un-  
 “ to thee To-day. Moreover, To-morrow, shalt thou  
 “ and thy Sons be with me; the Lord also shall  
 “ deliver the Host of Israel into the Hand of the  
 “ Philistines.” 1 Sam. chap. xxviii.

What I would principally collect from this His-  
 tory, is—the Evil of being delivered into the  
 Hand of the Enemy—of being then forsaken of  
 God—and, the sore Distress which will be occa-  
 sioned, by remembering that this was brought on by  
 Guilt.

1. By the Word Enemy here, we may under-  
 stand either a temporal or spiritual Enemy; an  
 Enemy in what relates either to the Body or the  
 Soul. To be in the Hands of a temporal Enemy,  
 is to have our Substance, our Person, and even  
 our Life in his Power. He can deprive us of  
 that for which we have long laboured, or which  
 has been given us by a favourable Providence.  
 He can reduce us, in an instant, from easy to  
 harder Circumstances, from Affluence to distressing  
 Poverty. He can expose our Bodies to inclement  
 Seasons; can cause them to labour beyond their  
 Strength; can cover them with Wounds; or fill  
 them with Torments. He can even deprive us of  
 Life; and, when we are in the Midst of Health  
 and Strength, cut us off from the Land of the

Living. Well then might David cry out, "Deliver me not over unto the Will of mine Enemies." *Psalms* xxvii. 12.

To be in the Hands of our spiritual Enemy is still a greater Evil. It implies, to be entangled in his Snares—to be drawn from the Path of Peace, from our chief Good, and to do his Drudgery—to be racked with Doubts and Fears for our everlasting Safety, or to be the Objects of his fiery Darts. One or other, or several of these together, compose the Evil of being in the Hands of the Enemy of Souls. For a Person who has known what it is to be delivered from the Tyranny of Satan, to be brought again into his accursed Bondage, and to do the Evil that he would not—after finding that the Ways of Religion are Ways of Pleasantness, to experience the Pangs of a wounded Spirit—after having been useful to others, to expect that he himself shall become a Cast-away—after having walked in the Light of God's Countenance, to be in Darkness, Darkness without the least Glimmering of Light; and from ingenuous Shame, to be unable to look to God or Man: These are Evils indeed; among, if not the greatest, which can be felt on this side of Eternity. One or more of these, caused David to say, "Will the Lord cast off for ever? And will he be favourable no more? Is his Mercy clean gone for ever? Doth his Promise fail for evermore? Hath God forgotten to be gracious? Hath he in Anger shut up his tender Mercies?" *Psalms* lxxvii. "How long wilt thou forget me, O Lord, for ever?"



“ ever? How long will thou hide thy Face from  
 “ me? How shall I take Council in my Soul,  
 “ having Sorrow in my Heart daily? How long  
 “ shall mine Enemy be exalted over me? Consider,  
 “ and hear me, O Lord, my God; lighten mine  
 “ Eyes, lest I sleep the Sleep of Death; lest mine  
 “ Enemy say, I have prevailed against him; and  
 “ those that trouble me, rejoice when I am mov-  
 “ ed.” *Psalm xiii.* Such as these, extorted from  
 Heman, that mournful, desponding, Language,  
 “ O Lord, God of my Salvation, I have cried  
 “ Day and Night before thee. Let my Prayer  
 “ come before thee: incline thine Ear unto my  
 “ Cry: For my Soul is full of Troubles: And  
 “ my Life draweth nigh unto the Grave.—Thou  
 “ hast laid me in the lowest Pit, in Darkness, in  
 “ the Deeps. Thy Wrath lieth hard upon me,  
 “ thou hast afflicted me with all thy Waves.”  
*Psalm lxxxviii.*

But under bodily Evil, whether Poverty, Sick-  
 ness, Pain, Torment, or any other, which Violence  
 may bring on, the Mind may be supported; may  
 be at Ease from the Testimony of a good Con-  
 science, and even rejoice from a Sense of the Divine  
 Favour. Many of Old “ were tortured, not accept-  
 “ ing Deliverance, that they might obtain a better  
 “ Resurrection. And others had Trials of cruel  
 “ Mockings, and Scourgings, yea, moreover of Bonds  
 “ and Imprisonment. They were stoned, they were  
 “ sawn asunder, were tempted, were slain with the  
 “ Sword; they wandered about in Sheep-Skins and  
 “ Goat-Skins, being destitute, afflicted, torment-  
 “ ed.”

“ed.” Yet “they all looked for a City, which  
 “hath Foundations, whose Builder and Maker is  
 “God.” And “they all died in Faith, having  
 “seen the Promises (or Things promised) afar off,  
 “and were persuaded of them, and embraced  
 “them.” *Heb. xi.* They had, under all their  
 Trials, Strength for their Day; and experienced  
 that “as Afflictions abounded, Consolations a-  
 “bounded also.”

Some have been so supported under violent  
 Persecutions as to be carried beyond the Reach of  
 Pain. The usual Effects of Causes, have for a  
 Time, been suspended, on their Account. Upon  
 the Bodies of Shadrach, Meshach, and Abedne-  
 go, “The Fire had no Power, nor was an Hair  
 “of their Head singed, neither were their Coats  
 “changed, nor had the smell of Fire passed on  
 “them, though they had been cast, and fell down,  
 “bound, into the midst of a burning, fiery, Fur-  
 “nace.” *Dan. iii.*

Evils likewise of a spiritual Nature, will, and  
 often do, admit of Alleviation and Support. Doubts  
 and Fears of the Favour of God, and even Ap-  
 prehensions of his Displeasure, may proceed from  
 mere Darkness of the Mind, from Ignorance or  
 obscure Views of his Truth. Persons, thus exer-  
 cised, may sincerely aim to be Obedient to the  
 Voice of his Servant, though they cannot stay  
 themselves on their God: And a Glimmering of  
 Light, now and then vouchsafed, may raise them,  
 though but for a short Season, from Despondency  
 to Hope:

And



And notwithstanding Guilt is on the Conscience, there may be a Hope in his Mercy. For “if any  
 “Man sins, we have an Advocate with the Father,  
 “Jesus Christ the Righteous; and he is the Pro-  
 “pitiation for our Sins.” Even under a deep  
 Sense of the Guilt of Adultery and Murder, Da-  
 vid could pray in Hope. “Have Mercy on me,  
 “O God, according to thy Loving-kindness: Ac-  
 “cording to the Multitude of thy tender Mer-  
 “cies, blot out my Transgressions. Restore unto  
 “me the Joy of thy Salvation; and uphold me with  
 “thy free Spirit. Then will I teach Transgressors  
 “thy Ways, and Sinners shall be converted unto  
 “Thee. Deliver me from Blood-guiltiness, O  
 “God, thou God of my Salvation; and my  
 “Tongue shall sing aloud of thy Righteousness.”  
*Psalms li.*

2. But how much is the Evil of being in the  
 Hands of the Enemy exasperated, by being then  
 forsaken of God! “I am sore distressed, for the  
 “Philistines make War against me, and God is  
 “departed from me, and answereth no more,  
 “neither by Prophets nor by Dreams.” A Person,  
 in this State, is supposed to have known the Blef-  
 sing of Communion with God; to have sought  
 him at a Throne of Grace, and found that the  
 Lord had not commanded him to seek his Face in  
 vain. “He answereth no more.” He has answer-  
 ed formerly, frequently. “Neither by Prophets,  
 “nor by Dreams.” Neither by his Servants, nor  
 by Visits in the Night; nor by any of those Ways  
 in which he used to discover his Will. He whose  
 Hope

Hope has been in God only, knows that vain is the Help of Man, and that without God he can do Nothing. For such an One to be in the Hands of his Enemy, in Captivity, under Oppression, or Violence, and finds that God is a present Help no more—to have no Comfort in this World, and no Hope of any in another—to be racked with Apprehensions and Fears of the eternal Displeasure of God, and have no cheering Word to raise the drooping Soul—to go to his Mercy-Seat, again, again, again—to cry mightily—to pour out the Soul unto him, and yet find that God answereth no more—*no more*—this is Misery indeed. “Yea, Woe also to them, when I depart from them,” *Hosea ix. 10.*

3. But what an Addition to this Misery must it be to have then a Sense of unpardoned Guilt! When the Sons of Jacob thought themselves in Danger, they remembered what they had done, and said one to another, “We are verily guilty concerning our Brother, in that we saw the Anguish of his Soul, when he besought us, and we would not hear: Therefore is this Distress come upon us.” *Gen. xlii. 21.* Yet they apprehended only a temporal Punishment; and perhaps, without one Address for Pardon and Deliverance, found the Lord was at Hand, dispelled their Fears, and gave them Joy and Gladness. How different the Case of him, who is oppressed with a Sense of Sin, sees its Nature and Tendency, and has sought Pardon and Deliverance frequently, earnestly, and for a long Season, and yet has sought in-



in vain. His Conscience says of every Cross, Disappointment, Evil, this is the Effect of Transgression. He writes bitter Things against himself. His Soul refuseth Comfort. When the Night cometh, he wisheth for the Morning; and when the Morning cometh, then he wisheth for the Evening. When he says, "My Bed shall comfort me, my Couch shall ease my Complaint; then God scareth him with Dreams, and terrifieth him thro' Visions; so that his Soul chooseth Strangling and Death rather than Life." A wounded Spirit, a departed God, his everlasting Displeasure habitually before the Eye, expected, and sensible that it is deserved—what Views are these! None but an almighty Hand can pluck the Soul from this horrible Pit.

The Case of a young Woman, whom we have just now Buried, has supplied us with this Subject. At the Age of Thirteen only, she began to have a serious Regard for her eternal Welfare, and to prize the Opportunities of hearing the Gospel. In a few Months after receiving her first serious Impressions, her Mind was harrassed Night and Day, with the Fear of being obliged to leave this Place, and in consequence, of being deprived of suitable Companions and Ordinances. To avoid this she interceded incessantly, and in about two Months her Request was granted. But no sooner was she arrived at the Summit of her Wishes, than she began to slacken in her waiting on God, and by Degrees, to lose the Relish of the best Things. In this State she continued for about eighteen Months,

luke.

lukewarm in her Profession, and Slothful in her Practice, (often warned of her Ingratitude and Danger, but to no Purpose) till the Small-Pox became epidemical here. Then her Fears began. In a few Weeks she was seized with the Disease. Her Fears increased. In a few Days, she saw with Horror, the Folly, Baseness, and Danger, of slighting the favourable Providences of the Lord, and neglecting the Means of Improvement. Her Soul was sore distressed—could not, would not be comforted—desponded—despaired. From this dreadful State she was at length delivered, by a Discovery of the unchangeable Love of God to those who have fled for Refuge to the Hope set before them. The Instrument of this Discovery was the following beautiful Hymn,

- 1 H A R K! my Soul, it is the Lord,  
'Tis thy Saviour, hear his Word:  
Jesus speaks, and speaks to thee,  
Say, poor Sinner, lov'st thou me?
- 2 I deliver'd thee, when bound,  
And when Wounded, heal'd thy Wound,  
Sought thee wand'ring, set thee Right,  
Turn'd thy Darkness into Light.
- 3 Can a Woman's tender Care  
Cease toward the Child she bare?  
Yes, she may forgetful be,  
Yet will I remember thee.
- 4 Mine is an unchanging Love,  
Higher than the Heights above,  
Deeper



Deeper than the Depths beneath,  
Free, and faithful, strong as Death.

5 Thou shalt see my Glory soon,  
When the Work of Grace is done;  
Partner of my Throne shall be:  
Say, poor Sinner, lov'st thou me?

6 Lord, it is my chief Complaint,  
That my Love is weak and faint:  
Yet, I love thee, and adore;  
O for Grace to love thee more!

This she repeated, explained, enforced, and applied to herself, in a manner that caused Astonishment. The next Day she died triumphantly.

“ Great and marvellous are thy Works, Lord,  
“ God, Almighty. Just and true are thy Ways,  
“ thou King of Saints! Thou hast hid these Things  
“ from the Wise and Prudent, and revealed them  
“ to Babes.”

We may here observe the Sin and Danger of a careless Walk. What caused her deep Distress, in her last Sickness? The Remembrance of gross and scandalous Transgressions? No. She had to that Hour escaped the grosser Pollutions of the World. A Consciousness that she had ever lived alienated from the Life of God? No, She had been attentive to, and earnest after her better Part, and had received a lively Hope in the Mercy of God through Jesus Christ. What then? It was the Remembrance that she had known the Ways of Religion, but had not walked stedfastly in them:

them: That the Lord had favoured her with the Blessings of his Providence and his Grace, but she had hid her Talent in a Napkin. This was the Cause of her Distress; and this was discovered, not by an Human, but by a Divine Power. No mere Arguments could thus effect the Mind. The Right Hand of the Lord brought this mighty Thing to pass. Nor was the Cause of her Anxiety seen in too strong a Light; for she acknowledged it to be just; and acquiesced, that what she suffered there, and expected to suffer hereafter, was no more than the due Reward of her Folly.

But some may say, As she was only chargeable with Negligence, wherein could her great Guilt consist? I answer. Consider the infinite and costly Mercy of God, in giving his only-begotten Son, that whosoever believeth in him should not Perish, but have everlasting Life; and you may see a just Reason, why every One who only hears of this Mercy, should immediately cast away the Weapons of his Rebellion, call upon all that is within him to bless and praise this Holy Name, and, without Delay, devote Soul and Body to his Service. Add to this, when the Lord has given any One to see the Glory of this Mercy, and heartily to embrace it, what a Devotedness to his Service does this demand? All who see it, see that it is Meet and Right, and engage without Reserve, that Soul and Body shall be the Lord's.

Moreover, the Design of this Mercy is to save from everlasting Destruction; to renew the Divine Image in the Soul; and lead it to eternal Happiness.



ness. Can the Heart conceive any Thing equal to this? It commands a Dependence on God as All in All, and grants the Liberty of Access unto him, at all Times, and on all Occasions: It binds the High and Lofty One, who inhabiteth Eternity, to be an exceeding great Reward, and to withhold no manner of Thing that is Good. When therefore, a Person who has seen, approved, and rejoiced in all this, forsakes the Fountain of living Waters, and hews out to himself, broken Cisterns which can hold no Water—when he withdraws his Allegiance from God, as his Creator, Redeemer, Sanctifier, endeavouring to halve it between God and Mammon—when he draws near unto him with his Lips, but his Heart is far away; enquiring of him indeed in his House, but, at the same Time, setting the Stumbling-block of his Iniquity before his Eyes—or, when he restrains Prayer before the Lord, neglects to wait on him, puts his Candle under a Bushel, and makes a temporary League with the Canaanites, whom God has commanded him to Destroy—is there no Sin, no Harm in this? Think again—It is Folly, Disobedience, Rebellion, Perjury, Madness, high Treason, against the eternal Majesty of Heaven and Earth.

And for such Negligence, God will visit. “If  
 “his Children forsake his Law, and walk not in  
 “his Judgments; he will visit their Transgression  
 “with the Rod, and their Iniquity with Stripes.”  
 Nor can He ever want the Means of Chastisement,  
 for “all Things are his Servants.”

O Christian, think of this. Can you have so great a Blessing as a well grounded Hope of Mercy? or so great a Privilege, as the unlimited Freedom of Access to the living God? What can the Smiles of the Creature give, like the Light of his Countenance? What are the Pleasures, Honours, Riches, of this World, when compared to an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven? "The Lord being your Shepherd, what can you want? Bread shall be given you; your Waters are sure; all the Paths of the Lord are Mercy and Truth, to those who keep his Covenant, and his Testimonies." What can you expect from Negligence; by taking your Eye from the King in his Beauty? Was he ever a barren Land to you? Or, are you weary of his Service? tired with your Warfare? Is this the Place for Rest? Is your Work done? Has your Captain dismissed you from your Post? Consider that you are encompassed with Infirmities, beset with Snares, surrounded with Enemies. If they find you Sleeping, will they merely cut off the Skirt of your Garment, and hold it up in Admonition that you should be watchful for the Future? No. Will they not Wound, lead Captive, make a Shew of you openly? They go about seeking whom they can *Devour*; and though they are restrained from Slaying, they will pierce your Heart through with many Sorrows. Watch then and pray, lest ye enter into Temptation. Be strong in the Lord, and in the Power of his Might."

You



You pay too dear, Backslider, for your unlicensed Compliances. To mix frequently with the World, talk as they talk, and conform to them in almost every Thing, may preserve you from the Shame of the Cross, but will never procure you the Testimony of a good Conscience. Many may say, you are Good-natured, far from Precise; complying; that Religion sits easy upon you; but will they say you are in Earnest? How can they suppose you act from Principle, and have eternal Things at Heart, when you seldom speak of them, and often neglect them for the Sake of their Company? Or, if they do not remark your Inconsistency, can you have Confidence with God? If Conscience is not in a dead Sleep, you cannot always neglect; you must sometimes go to a Throne of Grace. But Oh, how dull, formal, cold, comfortless, is the Service! And when you force yourself to speak on serious Subjects, how much easier do you find it to discourse of what passes in the Christian World, of Preachers and Societies, than of Holiness and Jesus! In your serious Moments (for some serious Moments you have) you are constrained to cry out, O that it was with me as in Months past! And then perhaps you endeavour to stretch out the withered Arm; but not finding immediate Power and Comfort, you grow weary, leave off, relapse. Call you this Religion? It does your Soul no Good, nor will avail you in the great Day of Account. In this State, you are open to every Snare, liable to become a Prey to any Enemy; a Stranger to Peace, and have no Evidence of Safety. You enjoy Nothing. Arise then, O Sleeper, and call upon your

God! Think on your Ways, that you may turn your Feet to his Testimonies. Make haste, delay not to keep his Commandments. Wrestle with him for Pardon, for the Light of his Countenance, for Christian Courage. Consider his Command, "Turn ye at my Reproof." Consider his Promises. "They who wait on the Lord, shall renew their Strength. Call upon me, in the Day of Trouble, and I will hear thee, and thou shalt praise me. I will hear their Backslidings, receive them graciously, love them freely. Their Sins and Iniquities I will remember no more."

But if the Righteous scarcely shall be saved, where shall the Ungodly and Sinner appear? If the Neglect of improving a Talent, for a few Months, deserved such great Distress here, and such Fears of greater hereafter; what must a Neglect for many Years, or a whole Life deserve? She was but a Child, without any Education, and yet had no Excuse to plead: What then will he be able to plead, who is grown to Maturity of Judgment, and has had the Opportunities of Improvement, and yet neglects? What has not the gross Sinner, the Prophane, the Scoffer, the Mocker, the Persecutor, to fear? O consider this, ye that forget God, lest he pluck you away, and there be none to deliver you. God is angry with the Wicked every Day. If he turn not, he will whet his Sword, and he hath bent his Bow, and made it ready. He hath also prepared for him the Instruments of Death. "Distress and Wrath hang over you: Consider this, before the Things which belong to your Peace, are for ever hid from your Eyes."



A  
DISCOURSE

OCCASIONED BY THE

DEATH

OF

HENRY ROBERSON,

Who exchanged this Life for a Better, in *July*  
1773.

DISCOURSE

OCCASIONED BY THE

DEATH

OF

HENRY ROBERTSON

Who exchanged this life for a better, in 1773.

1773.



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P S A L M XC. 12.

*So teach us to number our Days that we may apply  
our Hearts unto Wisdom.*

**T**HIS is supposed to be the most antient of all the Psalms. It is generally ascribed to Moses, who is thought to have wrote it on account of that awful Declaration of God concerning the rebellious Children of Israel. "All those Men  
" who have seen my Glory, and my Miracles,  
" which I did in Egypt, and in the Wilderness,  
" and have tempted me now these ten Times, and  
" have not harkened to my Voice: Surely they  
" shall not see the Land which I sware unto their  
" Fathers, neither shall any of them who provoked me see it:---Your Carcases shall fall in this  
" Wilderness, and all who were numbered of you  
" according to your whole Number, from twenty  
" Years Old and upward, who have murmured  
" against me." *Numbers xiv. 22, 29.* Alluding to this, he says, "Who knoweth the Power of  
" thine Anger?" or what thou art able to do, when thou arisest to take Vengeance "even according to thy Fear, so is thy Wrath." *Psalms xc. 11.* We think it no greater than our Fear of Thee; which, in general, is very small. But let our Apprehensions, or Fears of it be ever so

great, thou art able, in Wrath, to do as much or more, than we fear. Thou hast, for our Unbelief, shortened the Days of Man to Seventy or Eighty Years, and declared that our Carcases shall perish in the Wilderness. Dreadful, though deserved Effects of thine Anger; and thou art able to punish us much more; but do thou bring us to a just Sense of our Sins, and the Power of thy future Wrath, that we may humble Ourselves before thee, and flee from it. "So teach us to number our Days, that we may apply our Hearts unto Wisdom."

The Case of the Children of Israel was peculiarly serious and affecting. This was now the Thirty-eighth Year of their wandering in the Wilderness. Their Wandering was limited to forty Years; and the Denunciation of God had gone forth, "Your Carcases shall fall in this Wilderness." So that they who should live the longest, had little more than two Years to live. Most of them, perhaps, would be cut off much sooner, and many of them in a few Weeks or Days. Moses believed in a State of future Rewards and Punishments, and was sensible they had incurred the Divine Displeasure. He saw the Hardness of their Hearts, and the consequent Danger of their State. No Wonder then that he should thus pathetically apply to God, "So teach us to number our Days, that we may apply our Hearts unto Wisdom." As thou hast denounced this awful Sentence against us, though we cannot expect



pect to alter thy Purpose by any Thing we can do, yet do thou enable us to live habitually prepared for our awful Change, whenever our appointed Change shall come; that though our Bodies shall perish by the just Judgments upon us, our Souls may be saved at the last decisive Day.

The Words are of general Concern; for tho' we are not exactly in the same Circumstances as the Children of Israel were, doomed to perish in an howling Wilderness for murmuring against God, we are "*by Nature, the Children of Wrath, even as Others,*" Ephes. ii. 3. "*And the Sentence of the Lord is gone forth: ---It is appointed unto all Men once to Die, but after that the Judgment.---He will in no wise clear the Guilty:---His Wrath shall smoke against the presumptuous Sinner:---The Wicked shall be turned into Hell.*" We are also equally insensible of our Danger, and have therefore equal Reason to cry earnestly unto God, "So teach us to number our Days that we may apply our Hearts unto Wisdom."

In this short Prayer we may observe these important Truths,

1. That it is necessary so to live, as habitually to apply our Hearts unto Wisdom. "So to number our Days, as to apply our Hearts unto Wisdom."

2. That notwithstanding it is necessary, it is impossible for us so to live without a Divine Help, or Teaching. "*Teach us so to number our Days.*"

The

The Wisdom here meant, is that which will be approved by, or enable a Man to find Acceptance with God, at the great Day of Account. This is evident; for nothing short of this could avert his future Judgments from the Children of Israel, which was the End of this Petition of Moses. It is not then the Wisdom of the World, any Knowledge of Men and Things, of Arts and Sciences; for a Person may be very Wise in these, and yet a Fool in the Sight of his Maker. "*The Wisdom of this World is Foolishness with God. The Lord knoweth the Thoughts of the Wise, that they are vain,* 1 Cor. iii. 19, 20. Wisdom here means true Religion: for the truly Religious, is the only wise Man: and therefore, in Scripture, Wisdom and Religion, frequently signify the same Thing. Thus, *The Fear of the Lord that is Wisdom, and to depart from Evil, is Understanding,* Job xxviii. 28. Nor by Religion are we to understand Morality, or Works of Righteousness which we have done or can do: for we may escape the Pollutions of the World, and go about to establish a Righteousness of our Own, and at last fall short of the Righteousness of God. "*Israel, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness.--- Wherefore? Because they sought it not by Faith, but as it were by the Works of the Law; for they stumbled at that stumbling-stone: As it is written, Behold, I lay in Zion a stumbling-stone, and Rock of Offence; and whosoever believeth in him, shall*"

" not



*“not be ashamed.”* Rom. ix. 31—33. Moreover, the Gospel is called by the Apostle, Wisdom, or the Wisdom of God. After declaring to the Corinthians, *“I determined not to know any Thing among you, save Jesus Christ, and him crucified: Or rather, that despised, because crucified Person, 1 Cor. ii. 2. He says, “We speak the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World unto our Glory. Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory.” ver. 7, 8. True Religion then, or Wisdom, is Faith in the Gospel of God—Faith in that Stumbling-stone, which God has laid in Zion; in other Words, Faith in the Mercy of God through Jesus Christ. This was the Religion of all the truly Devout, under the Old Testament Dispensation. Of Abraham, who saw the Day of Christ, rejoiced and was glad. John viii. 56. Of David, who pronounces him blessed, “Whose Transgression is forgiven, whose Sin is covered—unto whom the Lord imputeth not Iniquity.” Psalm xxxii. 1, 2. And which free, covenanted Mercy, in his last Moments, was “all his Salvation, and all his Desire.” 2 Sam. xxiii. 5. Of Simeon, who waited for Christ as the Consolation of Israel; who took the Child Jesus in his Arms, and blessed God, and said, “Lord, now lettest thou thy Servant depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation.” Of Anna, who coming into the Temple, in that Instant,*

Instant, "gave Thanks likewise unto the Lord, and spake of him to all that looked for Redemption in Jerusalem." *Luke ii.* This was the Religion of the Apostles, which they embraced and preached. This is the "*Faith which was once delivered unto the Saints.*" *Jude ver. 3.* And therefore, whatever Opinions may be held, whatever Attainments may be acquired, whatever Hopes may be entertained—nothing short of this will be accounted Wisdom at the last Day, or enable a Person to flee from the Wrath to come.

To this Wisdom then, it is necessary to apply the Heart or Soul; which supposes a serious and earnest Endeavour to understand—to obtain—and to live suitably to it.

1. To apply the Heart to this Wisdom, supposes a serious and earnest Endeavour to understand it; to have a scriptural Knowledge of the Way of Salvation through Faith in the Obedience unto Death of Jesus Christ. Without this, whatever is called Faith, is in vain. "*How shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?*" *Rom. x. 14.* How can they act agreeably to the Divine Will, till they know what his Will is? How can they depend on any Thing in Obedience to a positive Command, till they know what it is on which they are commanded to depend? The Scriptures declare, "*There is none Righteous, no, not One. All have sinned and come short of the Glory of God.*" *Rom. chap. iii.* If we say that we have no Sin, we deceive



deceive Ourselves, and the Truth is not in us. 1 John i. 8. *As many as are of the Works of the Law, are under the Curse; for it is written, Cursed is every One that continueth not in all Things which are written in the Book of the Law to do them.*" Gal. iii. 10. *If Righteousness cometh by the Law, then is Christ dead in vain.*" Gal. ii. 21. *The Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ, might be given to them that believe.* Gal. iii. 22. *God hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* 2 Cor. v. 21. *By the Obedience of One, (Jesus Christ) shall many be made Righteous.* Rom. v. 21. *Being justified freely by his Grace, through the Redemption that is in Christ Jesus.* Rom. iii. 24. The Doctrine then of Faith in Christ, supposes that all Mankind are by Nature, Children of Wrath, for Transgression against God—that they cannot atone for Sin, or do any Thing to recommend themselves to the Favour of God—that all our Righteousness is as filthy Rags, and that there is no Name under Heaven, given among Men, by which we can be saved but the Name of Jesus Christ.

To understand the Doctrine of Faith in Christ Jesus, supposes also a Knowledge of it with Self-Application: for without this, it cannot, in the Sense of the Psalmist, be Wisdom. It is revealed and proposed, not as a speculative Opinion, but as a Foundation of Good. Not as a Truth which may be received or rejected at Pleasure, but as a  
Remedy

Remedy of God's providing for Sinners. He therefore who does not apply it to himself can receive no Benefit from it. He who does not see himself a Sinner against God, condemned by his Law, unable to atone for his Sins, does not see the Gospel of Jesus Christ suitable to his own Case. It is absurd then to suppose that he will be earnest for an Interest in the Blessings it holds forth, for he does not see the Want of them. He therefore will not become, through any Knowledge he may have of it, wise unto Salvation.

2. To apply the Heart unto Wisdom, is seriously and earnestly to endeavour to obtain it. As the Doctrine of Faith in Christ, must be understood before a Person can see it suitable to his own Case; so to see it suitable to his own Case, is previously necessary to his obtaining it. To obtain, receive, depend upon it, all signify the same Thing. The Mercy of God to Sinners, is held forth through Jesus Christ. *"As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not Perish, but have everlasting Life. For God so loved the World, that he gave his only-begotten Son, that whosoever believeth in him should not Perish, but have everlasting Life. John iii. 14, 16.* He who, seeing the Want of Mercy, and the Suitableness of this Mercy to his own Case, depends upon it for the Salvation of his Soul; he receives the Mercy of God, obtains Faith, or believes in the Lord Jesus Christ. This is to look unto him, and be Saved; to be-



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believe the Record which God hath given of his Son; to become Wise unto Salvation. For God is "*the Justifier of him which believeth in Jesus.*" Rom. iii. 25. And "*being justified by Faith we have Peace with God, through our Lord Jesus Christ.*" Rom. v. 1. "*He that heareth my Words, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation: but is passed from Death unto Life.*" John v. 25.

Now, as Faith is the Gift of God, Ephes. ii, 8, to apply the Heart to obtain it, is seriously and earnestly to use the Means which God has appointed for that Purpose: Searching the Scriptures, Meditation on them, Prayer. "*Seek ye the Lord while he may be found, call ye upon him while he is near. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly Pardon,*" Isaiah lv, 6, 7. "*Ask, and it shall be given you: Seek, and ye shall find: Knock, and it shall be opened unto you. Whosoever shall call on the Name of the Lord, shall be saved.*" Romans x. 13.

3. To apply the Heart unto Wisdom, suppose a serious and earnest Endeavour to live suitably to it. The Doctrine of Grace is a "*Doctrine which is according to Godliness,*" 1 Tim. vi. 3. "*The Grace of God that bringeth Salvation*"—teaches us, that "*denying Ungodliness and worldly Lusts, we should live soberly, righteously*"

"teously and godly, in this present World."---  
 That Christ gave himself for us, that he might  
 "redeem us from all Iniquity, and purify unto  
 "himself a peculiar People, zealous of good  
 "Works," *Titus* ii. 11---14. The Faith which  
 is accompanied with the Salvation of the Soul,  
 "works by Love." *Gal.* v. 6. "Purifies the  
 "Heart," *Acts* xv. 9. "Overcometh the World."  
*John* v. 4. "God hath chosen us that we should  
 "be Holy and Unblameable before him in Love."  
*Eph.* i. 4. They for whom Mercy is prepared,  
 are predestinated "to be conformed to the Image  
 "of his Son;" *Rom.* viii. 29. And "to be made  
 "meet for an Inheritance with the Saints in Light."  
*Col.* i. 12. Accordingly they are commanded "to  
 "give Diligence to make their Calling and E-  
 "lection sure;" *2 Pet.* i. 10.—To "press toward  
 "the Mark for the Prize of the high Calling of  
 "God in Christ Jesus;" *Philip.* iii. 14—To "lay  
 "aside every Weight and the Sin which doth so  
 "easily beset them, and to run with Patience the  
 "Race that is set before them." *Heb.* xii. 1.—Not  
 to be "slothful, but Followers of them who  
 "through Faith and Patience, inherit the Promi-  
 "ses;" *Heb.* vi. 12.—To "fight the good Fight of  
 "Faith;" *1 Tim.* vi. 12.—And, "as good Soldiers  
 "of Jesus Christ, to endure Hardness." *2 Tim.* ii. 3.  
 Hence it is declared, "they that are Christ's, have  
 crucified the Flesh, with the Affections and Lusts;  
*Gal.* v. 24. And, "if any Man hath not the  
 "Spirit



“ Spirit of Christ, he is none of his.” *Rom.* viii. 9.  
 He who “knew his Lord’s Will, and prepared  
 “ not himself, neither did according to his Will,  
 “ shall be beaten with many Stripes.” *Luke* xii.  
 47. For “in Christ Jesus, neither Circumcision  
 “ availeth any Thing, nor Uncircumcision, but—  
 “ a new Creature, *Gal.* vi. 15. Faith which work-  
 “ eth by Love, *Gal.* v. 6. Keeping the Com-  
 “ mandments of God.” *1 Cor.* vii. 19.

The grand Help, here mentioned, in order to  
 apply the Heart to Wisdom, is, “to number our  
 “ Days.” To reflect upon the Shortness, Uncer-  
 tainty, and Calamities of this Life—upon that ap-  
 pointed Change we must all undergo, that awful,  
 unchangeable Eternity, to which Death infallibly  
 leads. “Man that is born of a Woman is of few  
 “ Days, and full of Trouble. He cometh forth as  
 “ a Flower and is cut down: He fleeth also as a  
 “ Shadow, and continueth not.” *Job* xiv. 1, 2. Our  
 “ Days are as an Hand-breadth,” *Psalms* xxxix. 5.  
 “Swifter than a Weaver’s Shuttle.” *Job* vii. 6. “Our  
 “ Age is as nothing.” *Psalms* xxxix. 5. “Affliction  
 “ cometh not forth of the Dust, neither doth Trou-  
 “ ble spring out of the Ground: Yet Man is born  
 “ to Trouble, as the Sparks fly upward.” *Job* v. 6, 7.  
 They who fear God must be made perfect through  
 Sufferings; must through much Tribulation enter  
 into the Kingdom of Heaven: And they who fear  
 him not, must have their Share in the common  
 Calamities of Life, and afterwards lie down in Sor-  
 rows. For, “it is appointed unto all Men once  
 “ to die.” *Heb.* ix. 27. The Days of Man “are  
 F deter-

" determined, the Number of his Months are with  
 " thee, thou hast appointed his Bounds that he  
 " cannot pass". *Job* xiv. 5. Nor does he cease  
 to live at Death, but begins to live in another  
 Manner. He enters upon an unchangeable, ever-  
 lasting State. Death assuredly conducts him to  
 " an Inheritance incorruptible, undefiled, and that  
 " fadeth not away, reserved in Heaven for him."  
*1 Peter* i. 6. Greater than " Eye hath seen, or  
 " Ear hath heard, or it hath entered into the  
 " Heart of Man to conceive." *1 Cor.* ii. 9. or  
 to " everlasting Fire, prepared for the Devil and  
 " his Angels." *Matt.* xxiv. 41. " Where Worm  
 " dieth not, and the Fire is not quenched." *Mark*  
 xix. 46. Serious Meditations on these important,  
 interesting Subjects, tend to make all Things here  
 below, appear empty and unsatisfactory—to wean  
 the Affections from the Things of Time and Sense,  
 and set them on Things above. Many of the Chil-  
 dren of Israel, we may suppose, believing the aw-  
 ful Denunciation of God against them, that their  
 Carcasses should fall in the Wilderness, saw it their  
 Duty and Interest, and actually resolved to prepare  
 to meet their God in Eternity.

But no Convictions of the Necessity of so doing,  
 no Resolutions formed, no Endeavours used, in  
 Consequence of such Convictions, will enable a  
 Man to apply his Heart to Wisdom, without a  
 divine Help. Unless God teaches, all will be in  
 vain. He may understand the Word, receive it  
 with Joy, and do many Things gladly; but, hav-  
 ing



ing no Root in himself, in the Hour of Temptation, he will fall away. He may name the Name of Christ, tread his Courts, and have the Form of Godliness; but to the Power of it he will continue a Stranger, and, sooner or later, return to Folly. God *must* teach; and, through Mercy, God *will* teach. For he has promised to give his Holy Spirit to them that ask him. *Luke xi. 13.* He teaches, not merely by giving us the Scriptures, commanding us to search, and leaving us to the Exercise of our Reason upon them, but by a divine Interposition, by a positive Act. "God who  
 " commandeth the Light to shine out of Darkness,  
 " hath shined in our Hearts, to give the Light  
 " of the Knowledge of the Glory of God, in the  
 " Person of Jesus Christ." *2 Cor. iv 6.* "We  
 " have received the Spirit which is of God;  
 " that we may know the Things which are freely  
 " given to us of God." *1 Cor. ii. 12.* God, by his Spirit, sets Truth so before the Understanding, that Persons receive it in the Love of it. They see in it, a Beauty, Fitness, Glory, ( never seen or imagined by them before ) which captivates and changes the Heart. "We beholding as in a Glass,  
 " the Glory of the Lord, are changed into the  
 " same Image, from Glory to Glory." *2 Cor. iii. 18.* A Sense of this made David cry out, "O how I  
 " love thy Law! It is my Meditation all the  
 " Day." *Psalms. cxix. 97.* "The Law of thy  
 " Mouth is better to me than Thousands of Gold  
 " and Silver". *ver. 72.* "I will run in the Way  
 of

“ of thy Commandments, when thou shalt enlarge my Heart.” *ver.* 32. And therefore, at other Times, though he had his Bible before him, and, no doubt, a general Knowledge of it, he prays, “ Shew me thy Ways, O Lord, teach me thy Paths. Lead me in thy Truth, and teach me.” *Psalms* xxv. 5, 6. “ Open thou mine Eyes, that I may behold wondrous Things out of thy Law.” *Psalms* cxxix. 18. It is this divine Teaching which enables, and which alone can enable a Man “ to apply his Heart to Wisdom ;” and therefore to attain this, besides searching the Scriptures as for hid Treasures, and exercising Ourselves to have a Conscience void of Offence, frequent and earnest Application must be made to God for it. “ So teach us to number our Days, that we may apply our Hearts to Wisdom.”

We are led to these Reflections, remembering the Life and Death of that dear Man, whom we have now laid and left in the Grave. I would call him the Father of us all : For in the Language of the Apostle, “ he was in Christ before us.” *Rom.* xvi. 9. He was the first in this Place who was brought “ to apply his Heart unto Wisdom :” and though without a proper Ministry, Books, or Friends—though ignorant of the Truth as it is in Jesus, he had a “ Zeal for God,” feared him, and walked Conscientiously, according to the Light he had. In this State he continued several Years ; till a Sovereign God, by an unexpected Providence, gave him a Glympse of the Way of Sal-



Salvation, through Faith in his only begotten Son. And even then, though he stood alone, and his Views of the Truth were very indistinct, he was earnest that others should hear of this "precious Salvation," and was the chief Instrument in the Hands of God, of bringing the Gospel to this Place. When by the Dispensation of the Truth, many were brought to enquire, "What must we do to be Saved!" He was often resorted to for Advice, and proved a valuable Friend, ready and able to speak a Word in Season, and "to Comfort them who were in any Trouble, by the Comfort wherewith he himself had been comforted of God." 2 *Cor.* i. 4. His last Years, were Years of Sorrow. He was visited with a long and very painful Illness, but enabled to bear it with a solid Piety, and to meet his appointed Change with a triumphant Confidence that "an Inheritance, incorruptible and undefiled, and that fadeth not away, was reserved in Heaven for him." 1 *Pet.* i. 4.

You, the Family of this good Man, who now mourn because of the Change which has lately taken Place, have Reason to turn your Mourning into Joy. His Troubles are now at an End. He now rests from all his Labours, and is Happy with him whom his Soul loved. Why are you cast down? The same God who supported him through all the Changes and Chances of this mortal Life, can, and I trust, will support you. For he will never leave nor forsake those who seek and

and put their Trust in him. You have heard the Truth—have seen it exemplified in Practice—have been brought up in the Nurture and Admonition of the Lord. These are Talents committed to your Care, and which will be required of you. The Eyes of many will be upon you. Walk then circumspectly; consider your Ways and be Wise: And may the God of Mercy teach and sanctify you through his Word, and keep you by his Power, through Faith unto Salvation †.

You, his Friends and Acquaintance, are called upon to rejoice, because Christ has “brought another Son to Glory.” *Heb. ii. 10.* Though you have a present Loss, remember “the Residue due of the Spirit is with him. The Lord gave, and the Lord has taken away.” Submission to his Will is our Duty. By such Dispensations he teaches us to “cease from Man,” and beckons us to “look unto him, that we may be saved from the Idolatry of our Affections, and from all within us inconsistent with his Commands. May we all learn this Lesson,

I cannot conclude without a Word to those among us, who are not influenced by the Gospel of God. To understand, and not apply the Heart to Wisdom, is to evidence that the Heart is unchanged, and that it prefers Death to Life. Not to know, and to be unwilling to Understand, is to be

† I followed this Person to the Grave, as a Token of Respect, accompanying his Widow and eight Children. The two Youngest, I hope, are now in Glory, and the Rest all know and love the Truth.



be unaffected with the Threatenings of God, to slight his Mercy, and despise the Soul. How awful to profess to believe that there is a just and holy God, a Day of Judgment appointed for the whole World, an everlasting State of Happiness or Misery, and never seriously to enquire what Concern we have in them! What do we here? Were we born only to Eat and Drink, to make Provision for the Flesh, to fulfil the Lusts thereof? to pamper and patch up a crazy Carcass that is doomed to rot in the Dust? Awake, and rouse thyself, O Sleeper. Death is at Hand. Judgment is near. A long, long Eternity, is not far off. Call upon that God whom you have long provoked. Though you continue to provoke him, he waits to be Gracious. God is Love; and so loved the World as to give his only begotten Son, that whosoever believeth in him should not Perish, but have everlasting Life. Cast yourself upon the Multitude of his Mercies. Seek him while he is to be found; call upon him while he is near. Now—now is the accepted Time; now is the Day of Salvation. In a little while the Door of Mercy will be shut, and it will be in vain to Knock. The Things which belong to your Peace will be then for ever hid from your Eyes.

O thou holy and ever blessed Lord God—the High and Lofty One who inhabitest Eternity, who humblest thyself to behold the Things in Heaven and Earth, look in Mercy upon this People, and let them not depart without thy Blessing.

We

We are unworthy of the Least we have, we deserve nothing but the Effects of thy Displeasure, but thy Property is always to have Mercy. Teach us, we intreat Thee, so to number our Days that we may apply our Hearts to Wisdom. And when this perishing Tongue can speak no more for Thee, may this poor Attempt for thy Service be Remembered, and by thy Blessing, become Useful.

**F I N I S.**



